ΣΥΜΒΙΩΣΙΣ,

OR THE

Intimate Converse

OF

POPE and DEVIL

Attended by

A Cardinal

BUFFOON.

To which

Is annexed the Pourtrait of each, with a brief Explication thereof.

BY

JAMES SALGADO

Spaniard and Converted Priest.

LONDON,

Printed by *Thomas Snowden*. 1681.

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With what strict bonds the Pope and Devill are ti'd!
Who 'twixt them both the Ile & th' World divide.
They to each other mutall kisses lend,
And in them Vote, what they the world shall bend.

Hyp. Sathan, frates nobis Jupiter ab ortu
Cur: Bonum mundi ferat uterq; Deus.
Os ori Justum ejequa, qui abbitur orbis
Commun vote, suffiat uterq; sibi.

[illegible] Babylonis. jungitur. ast cum
Orbem nam scenam frater uterq; facit.
Vix spectator erit, stulto modo tolle theatrum;
Nec Romæ, dempto Cardine, Præsul erit.

The Fool and Cardinal joyn: and well they may.
Both make the World their Scene and all a Play.
No place like the Court without a Jay Bugeon.
To make Cardinals Pope at Rome.

Wi[illegible]
Who [illegible]
They [illegible]
And [illegible]

SYMBIOSIS
CARPÆ & DIABOLI,
UT ET
Cardinalis
ET
MORIONIS.
CUM
Adnexa utriusq; Effigie, & brevi ejus Explicatione.

Opera & Studio
JACOBI SALGADO
Hispani Conversi Presbyteri.

LONDINI
Typis T. Snowden, MDCLXXXI.

24

To his most Illustrious Highness

Prince RUPERT,

Duke of CUMBERLAND, one of His Majesties most Honourable Privy Council, and Kt. of the Noble Order of the Garter.

The Author wisheth a Success proportionable to his high Valour.

IT is a manifest impeach (most glorious Prince) both to your Highness's Authority and Candidness; to have your Illustrious name (a name celebrated above the Stars) prefixed to so mean and inconsiderable a Pamphlet. My presumption had been more excusable, had it been to some weighty Volume, the product of long pains and most accurate politure. But since voluminous Opera's are not for the genius of this present age, who being more taken with succinctness, will not reckon brevity amongst my crimes, but having long since renounced all prolixity, may value this Compen-

dium

Illustrissimo

AC

Celsissimo PRINCIPI

RUPERTO,

CUMBERLANDIÆ

Duci, &c.

Res non minus fortiter quam

feliciter agere.

AUtor auctoritate & benevolentiâ Tuâ, Princeps celsissime, quod lineolis hisce nomen Tuum, super omnia notum, prædicam ausus. Quod si illustrem, tum modo, quando, nam tuæ & arte linaeo, prodiisset, certissimus me operarum fuisse non prorsus dissolo. Ait vel ipsius compendiosum illud seculum me absolvet, & [illegible] missa prolixitate

dition as a Hunter, forced up into a Nut-shell. The more delicate Stomacks of these times loath that flesh (though hotly they may) that being often [illegible]'d and stew'd, retains neither taste nor vertue in itself, but has lost it in such abundance of swashy broth. And if your Highness be delighted with such a brevity; I humbly presume, that this small Tract (may I use the vanity to say) this small body consisting of its due Members and Arteries will not be exposed as a new born Orphan, altogether destitute of your most noble Patronage.

I have endeavoured to expose to publick view the Pope of Rome, that true Apocalyptick Beast, in his own proper and genuine Colours. I have deservedly linked him with the grand Devil, that sworn Enemy of Mankind, and universal Parent of all Disorder and Confusion: Not in the least doubting, but your Highness's deep, and most acute Judgment, will quickly perceive the

reasons

licitate hunc mici medium Papaverum antiferens. Nauseant quippe delicatiores, Spermatis super talibus dicis, quae tectis masticatae a folliculi abundantia commendantur. Et, si brevitas delectet, compactum istud, suisque membris & arteriis coagulatum quasi corpusculum, Tuo non defuturum parcidio.

Papam hic, verum illum Apocalypticum bellum, propius & genuinis reddidi colloquiis, & pro ejus merito, cum juxta humani generis hoste, omnis confusionis & anxiis Parentem Diabolo, contuli. Rationes legax Tuum & perspicax judicium seu

reasons of that Conjunction. And if I do not evince (tho briefly) the description fully and in every part to answer the Principles, I will ingenuously confess my self to be carried sheer from my Design; or most loudly confess, that the truth of History is very questionable.

But to the truth of these Premises, 'tis an unparallel'd rudeness to doubt of your Highness's Assertion, who has been personally instructed in the verity of the Proposition, as well by those manifold dangers your Princely Person undergoes, as the sad and wise dis-[illegible] that befell your Royal Father and his Family, from the Malice, Malice and Tyranny of that cursed Romish Crew; besides what you have added by your long and constant experience of their unwearied Pursuit after Royal and innocent blood.

So that nothing remains for me now, but to cast these unworthy Papers at your Highness's feet for Patronage

mentis in processu tangit, & nisi evictum dederam (summatim licet) descriptionem Effigiei respondere, nec aut ego sine excidi, aut omnis historiæ veritas exolevit.

Sed cur ego de Tuo, magnanime Princeps, assensu dubitarem, qui propriis periculis, Parentis cladibus & quotidianâ rerum experientiâ de veritate propositionis meæ jam olim edoctus fuisti.

Patrocinium solummodo Tuum supplex expeto, & humili observantiâ obtestor, ut pro mo-

vantage and Protection: earnestly praying in the lowest posture of an humble supplicant, that it would please your Highness, according to your wonted Gallantry to give them a kind and courteous reception, and that it would further please you to bestow down on your unworthy Supplicant, the warm blessings of your Princely Favour, as may best suit with your innate and known generosity, and his Condition.

This if your Highness please to vouchsafe, it will justly add to those Obligations, whereby I am bound to be for ever Yours, entirely to admire and serve.

Long and happy may you live (most Illustrious Prince) a Comfort to your self, the Church, and State; as it shall be the daily and hearty Prayers of,

Great Sir, your Highness's
most devoted humble Servant,
JAMES SALGADO.
A Spanish Priest Converted.

SYMBIOSY

Tuo id est, benignè ac be-
nè lineolas hasce excipias,
eremque earum eà prosequa-
clementiâ, quæ & depreca-
Tuæ generositati & meæ
ditioni respondeat.

Hoc si à Celsitudine Tuâ im-
ratum fuerit, habebo unde
mihi æternum gratulet & Tu-
n me in posterum mancipium
ofiteat.

Vive Illustrissime Princeps diu
stus, ubique felix, Tibi Ec-
siæ, Reipublicæ, & Ba-
riæ Tuæ quam commodis
mum

JACOBUM SALGADO,

Hispan. Presbyt.

Conversum.

SYMBIOSIS

patronage and Protection: earnestly praying in the lowest posture of a humble supplicant, that it would please your Highness, according to your wonted Gallantry to give them a kind and curteous reception, and that it would further please you to vouchsafe down on your unworthy Supplicant, the warm blessings of your Princely Favour, as may best suit with your innate and known generosity, and his Condition.

This if your Highness please to vouchsafe, it will vastly add to those Obligations, whereby I am bound to be for ever Yours, intirely to admire and serve.

Long and happy may you live (most Illustrious Prince) a Comfort to your self, the Church, and State; as it shall be the daily and hearty Prayers of,

Great Sir, your Highness's
most devoted humble Servant,
JAMES SALGADO.
A Spanish Priest Converted.

SYMBIOSY

re Tuo id est, benignè ac benevolè lineolas hasce excipias, auctoremque earum eâ prosequaris Clementiâ, quæ & depredicatæ Tuæ generositati & meæ conditioni respondeat.

Hoc si à Celsitudine Tuâ impetratum fuerit, habebo unde & mihi æternum granifer & Tuum me in posterum manciptum profitear.

Vive Illustrissime Princeps diu faustus, ubique felix, Tibi, Ecclesiæ, Reipublicæ, & hisce Gratiæ Tuæ quam commendatissimum

JACOBUM SADDADO,

Hispan. Presbyt.

Conversum.

SYMBIOSIS

SYMBIOSY,

OR

The true and genuine Picture of the Pope.

MOst Courteous Reader, of what make soever thou art, thou art desired to lay aside thy grave masterly, whilst thou viewest here the Pope in the Devil, and the Devil in the Pope. These Arcadians, like old friends of the same Trade and Country, are both so closely united, so tied together in knots more indissolvable than the Gordian, that they seem no longer two distinct persons; but one and the same. Thou shalt

[illegible]

[illegible]

[illegible]

SYMBIOSY,

OR

The true and genuine Picture of the Pope.

MOst Curteous Reader, of what make soever thou art, thou art desired to lay aside thy prejudice matters, whilst thou viewest here the Pope in the Devil, and the Devil in the Pope. These Arcadians, like old friends of the same Trade and Country, are both so closely united, so tied together in bonds more indissoluable than the Gordian, that they seem no longer two distinct persons, but one and the same. Thou shalt

[illegible]

[illegible]

[illegible]

[illegible] Cerberus is so strongly [illegible] against the Morals of Satan, so clo[illegible] followed his first [illegible] [illegible] [illegible]

manus Cerberus Satanæ [illegible]
[illegible] vel progenies Diaboli, [illegible]
Via-Regia venit [illegible]
Ne verò in longum [illegible]
Oratio, metaque [illegible]
[illegible], rerum [illegible] vel [illegible]
lecto vel prætermisso, Lectori
proponantur, rem ipsam ag-
grediemur, Papamque *qua ra-*
tione, gentilitiis delineaturi colo-
ribus, strictim eas adumbrabimus
rationes, ob quas Papa, hac
Stercoraria Sede Promotus,
Diabolo ipsi comparandus vide-
atur.

Inprimis si utriusque [illegible]
nem intuebimur, [illegible]
ons notæ [illegible] [illegible]
colent.

Dum ipsa terræ fundamenta
omnipotens Dei manus pone-
ret, [illegible] creatis re-
ris, [illegible] quæ [illegible] [illegible]
[illegible] est, quæ [illegible] [illegible]

[illegible]

[illegible] Re[illegible]

[illegible] on that day, it could not be [illegible] behold all was good. Whereas [illegible] made [illegible] some either [illegible] to the [illegible] of their [illegible] condition, appearing to greater [illegible] [illegible] unto God, [illegible] from him, and at length under the [illegible] of their own [illegible] fell into the [illegible] of a secure to be repaired [illegible]

[illegible] by Christ [illegible] Redeemer, and the [illegible] A-[illegible] [illegible] [illegible] [illegible] of our [illegible] and [illegible]

Jesus

& jubilabant Dei filios in ipsis Job. 38.

[illegible] Omne [illegible] erant

[illegible] mali Gen. 1.

Deus creavit [illegible] ut

[illegible] quod erat

[illegible] quos

[illegible] creavit

tamen [illegible] stabilire.

Quidam autem bonum sic

[illegible] Angelorum vel con-

[illegible] A [illegible]

[illegible] Deo [illegible] nia

subiti, ab eo deficientes, con-

dem in miseriarum & irrepa-

rabilis infelicitatis abyssum pre-

cipitati, Diaboli evasere.

Cum etiam Deus in Christo

novum cœlum & novam ter- Es. 65.

ram crearet, Apostolos suos

tanquam fideles Architectos ad- 1 Cor. 3.

hibuit, qui fundamentum salu-

tis nostræ *Jesum Christum* lapi-

Jesus Christ to us. And since that [illegible] at last dies, it seems [illegible] to appoint Pastors and Teachers to succeed them in the work of the Ministry, for perfecting of the Saints, and for the edifying of the Body of Christ. All those in Sacred Scripture are called Angels. The seven Stars are the Angels of the seven Churches, said our Saviour. Such were the Primitive Bishops of the Roman Church, (the Faith of which, the Apostle calls in an excellent character describe, Rom. 1.) Those Angels carried it humbly, the Zeal and Constancy of them was for the most worthy of Commendation. Till in process of time, swelling with pride (whatever were the occasion) they were first in Boniface the III. changed into professed and open Devils, about the sixth Age, as Lucifer before had (as it Credible) fallen on the Sixth day of the Creation.

Eph. 4.

Apoc. 1.

Ambi-

enter ponerent. Quis vero illi
tandem suprematu [illegible]
dicam, successor [illegible]
Dictorum idem [illegible]
[illegible] Eph. 4.
[illegible]
corporis Christi [illegible]
tis est.

Quidnam [illegible] Apoc. 1.
Angeli [illegible]
[illegible]
[illegible] Salvator [illegible] quam
primitivi Romani [illegible] Ar-
tifices (quorum fid[illegible]
affert describit Apostolus) [illegible] Rom. 1.
[illegible]
Salvatoris et Angeli [illegible]
[illegible]
[illegible]
[illegible] Supere-
bis (quemadmodum [illegible]
cadit) post [illegible] (ve-
lut [illegible] in Elisæum
[illegible]) in Elisæum [illegible]
in gratiosis & superos Dominos
sunt communicati.

[illegible] the Roman P[illegible]

[illegible]

[illegible] (who he had [illegible] murthered) the Emperor Mauricius and his Royal Children.

Thus [illegible] *the Emperors of that Lucifer, that he might take Occasion the sooner, this the method of advancing the High Priesthood of Rome, that he might be like the Devil, by degrees*

with

Serpebat jam olim in Roma-
nis Praesulibus ambitio, & haec
eam quodammodo [illegible] *Fox. p. 13.*
contra *Johannem* [illegible]
[illegible] decretum [illegible]
tandem tamen in [illegible] cau-
pit, & Universum [illegible] com-
sit, Galeam insuper [illegible]
[illegible] adusque [illegible]
Successor [illegible]
[illegible]
Quippe dictus [illegible]
Maledictus [illegible]
in Papam [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
gravis.

Haec [illegible] ini-
[illegible] via,
[illegible]
[illegible] Phiolo-
cardis Mahomet [illegible]
[illegible] Diabolus incho-
are

[illegible] the Devil, that he might re[illegible] [illegible] wana Mamthon [illegible] [illegible] it was so he [illegible] [illegible] from a Mamthon [illegible] those or such like meanings [illegible] Foundation of this most holy Book grew up, which is sufficiently known to all that have but read, or [illegible] the Records of History. In those [illegible] [illegible] Zacharias, [illegible] pride or the pride of his fore-[illegible] [illegible] to the highest [illegible] King of Persia [illegible] [illegible] Zacharias [illegible] Devil [illegible] from that [illegible] Cambyses [illegible] King of Syria [illegible] (as old Fables tell us) [illegible] to the Pontifical dignity [illegible] humility.

Cav. Inst. c. 5. 17. Sect. 17.

That I suppose it is clear to every one, that the Original of this [illegible] Fable, was the same with that of the Dragon.

Now let us [illegible] [illegible] some

are debuit: ut nam, qui est *Homicida* ab initio, esset. Joh. 8.
Parricida investigandi obtinere meretur. Nihil vel similibus medi[illegible] *sacrorum* Bestiæ mundo capacibus incrementa. Nativum ibi illud est eis, qui historiarum sortis vel à limine salutantur. Et quid hic *Zacharias* commemorem, cujus insolentia, cujus ab hac cultorum ejus, per Persarum Gallæ Regem in arce collocata, fuit? In cujus rei redemptionem tum *Zacharias* Chaldæorum [illegible] ejusque filiorum à [illegible] to solutionem Regi pecunia, dir absolvit absolvit. Quid [illegible] vestrum Jt. quam ab ipso Diabolo [illegible] Possibilitatis dignoscam [illegible] vectum, [illegible] prodiens [illegible]. Calv. Inst. 4. c. 7. Sect. 12.

Originem ergo [illegible] Parvis [illegible] quam Deus [illegible] esse nulli non patere existimo.

Ne vero Lapis noster ab Antecessoribus

[illegible] very little from the [illegible] his Predecessors, he hath [illegible] himself [illegible] (much like [illegible]) by [illegible] [illegible] the [illegible] of [illegible] [illegible] [illegible] proceeds [illegible] [illegible] [illegible]

Joris [illegible] vel [illegible] unquem [illegible] videretur, non [illegible] [illegible] [illegible]

[illegible] and seiz'd all the [illegible]
goods; for all which [illegible]
[illegible] Cardinal Caraffa, [illegible]
[illegible]
[illegible]
[illegible] on the [illegible]
[illegible]
[illegible]
[illegible] the Pope [illegible]
[illegible]
[illegible] Gregory the [illegible]
[illegible]
[illegible]
[illegible] the P[illegible]
[illegible]
[illegible] Vulcan [illegible] which [illegible]
[illegible] by the [illegible] of
[illegible] David
[illegible]

Whereof I have mention'd [illegible]
ty, the King of France, [illegible]
cording to appointment of the Popes

by

rum ad se rapere conflorescunt. Licet tandem justus crudelissimus fuit, in honore *Cardinalis Cor-nerensis*, poenas dederit. Intoxicatio enim, quod superdictus spurius pro Cardinali paraverat, vino Papae ante vesperum cœnae sacrilegus, animo calore exhausto, inopinadem haustio, proximae mortem intulit animam effavit.

Annon Hildebrandus (deinceps Gregorius VII.) infortunio ille tuus, sed Papae mortem machavit, ut ad sacrum illum viam ad Papatum sternerent? Annon impenitentem suum Deum, rabie correptus, Valentino sepius consecravit? Quorum criminum convictus, et in Wormatiensi Concilio condemnatus, tandem Brixiae in Italia depositus, cum *Diabolo Urspergen.* expiravit.

Quid hic ego Henricum III. Galliae Regem, per Papa laborna-

[illegible] Character of the [illegible]
[illegible] Pope was Highly Provoked [illegible]
and [illegible] Spanish Pride [illegible]
Why need Emperor [illegible]
[illegible] Slaughter? [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] fright [illegible] of [illegible]
both to the danger of [illegible]
[illegible] On the [illegible]
[illegible] Pius [illegible]
[illegible]
[illegible]
[illegible]
[illegible] taken away by the [illegible]
[illegible] preservation of the Pope
both, yet trouble [illegible] within
[illegible]
[illegible] few slightly [illegible] of the life
[illegible] who [illegible] remember one an-
ther, and as slightly think what [illegible]
[illegible] of themselves or others after
death [illegible] they scarce touch here [illegible]

Julius, his casting the Keys into T
[illegible] by the [illegible]
his money, [illegible] of [illegible]
Polands Kings, of which [illegible]
Thousand [illegible] in one battel [illegible]
ing in the sight of Pope Julius
[illegible] Urbans 6th. and Clem
the Anti-Popes. It will be [illegible]
have reckon'd up Boniface 7th. [illegible]
Gregory 5th. *one of which was [illegible]*
the eyes of John 18th. *the other [illegible]*
out the eyes of John 15th. *and [illegible]*
and those by famine, or poison
their death by violent course. [illegible]
now Stephan 6th *procure, that [illegible]*
bodies of Formosus *shu'd be dig'd [illegible]*
of his Grave, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Romanus, [illegible]
John the 9th. and reformed [illegible]
[illegible]
[illegible]

[illegible]um in Tiberim projectionem & [illegible]ssumpcionem Gladii, non in[illegible]ruchiam contra Gallierum Re[illegible]em [illegible] Urba[illegible] VI. & Anacletum Clemen[illegible] Satis [illegible] & Gre[illegible] quo[illegible] al[illegible] X. [illegible] crue[illegible] & vel fame [illegible] vel vi[illegible] vitam [illegible] curs[illegible] Fox.p.160.

[illegible] VI. refosso [illegible] Platina.

[illegible] Stella.

[illegible] & [illegible] [illegible] cari jussit & [illegible] caput in

and when his head shu'd be rest
Tiber? Eminent instances of
Libb. Holiness? [illegible]
the Effects of [illegible]
[illegible]
Yet we have [illegible]
Lucrecius, [illegible]
the [illegible]
Kingdom [illegible]
Mat. 4. *[illegible]*
[illegible]
Popes [illegible]
hath [illegible]
Lords, and [illegible]
phemously [illegible] written [illegible]
Kings? [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Ps. 91. 13. *[illegible] tread [illegible]*
Lion [illegible] and [illegible]
these all [illegible] workings [illegible]
[illegible]

have

Matth. 4.

Joh. de Ferres.

ad

have said St. Peter,
followed the
himself by
Peter
angle
same Hallow
power, Henry
and last St.
could find for
to bodies
lect or Canon
was King to
our Salvation
Church, that
for the Popes of Rome
a Primacy over the

ad se ac ad Petrum extendere, per illud suum: *Et mihi & Petro.* Quid superiùs nominatus *Hellebrandus* præterquam Diabolicam insolentiam commisit, quando Imperatorem Henricum IV. unà cum Uxore & Infantulo nudis Pedibus, in maxima frigoris impatiencia, per triduum ad Ostium Palatii sui *Canusii* stare fecit, priusquam eum ad suum Colloquium admitteret? Unde illa in Ecclesia Schismata, præterquam ex Romanorum Pontificum nimio primatûs in universam Christi Ecclesiam desiderio? Unde tot in Poloniâ, Silesia, Ungaria à Scythis editæ strages, præterquam ex atrocissimis Romani Pontificis cum Imperatore Friderico II. ob præeminentiam diffidiis? Quid, quod hæc progenies Diaboli eò processit impudentiæ, ut se (cum Innocentio III.) Soli,

Jewel. Defens. Apol. p. 168.

Niceph. Greg. lib. 5.

Vid. Mornæ. Hist. Pap. p. 845.

Aventin. lib. 6. *Annal. Bojer.*

[illegible] with St. Peter, [illegible]
[illegible] derived the [illegible]
himself by that [illegible]
Peter, [illegible]
ought [illegible]
James Heller [illegible]
power, Henry [illegible]
and little Son, [illegible]
called [illegible] for the [illegible]
to wait before [illegible]
laces at Gaunt[illegible]
must have to a [illegible]
ver whose [illegible]
Church, but from [illegible]
fore the Popes of Rome [illegible]
a Primacy over the [illegible]
[illegible] Bishops did [illegible]
[illegible] to make [illegible]
[illegible] and Holland, Gilden [illegible]
Hungary, [illegible] from the [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Lincoln [illegible]
[illegible] Protestant [illegible]
[illegible], (with [illegible] III.) [illegible]

ad se ac ad Petrum extendere, per illud suum: *Et mihi & Petro.* Quid superiùs nominatus *Hellebrandus* præterquam Diabolicam insolentiam commisit, quando Imperatorem Henricum IV. unà cum Uxore & Infantulo nudis Pedibus, in maxima frigoris impatientia, per triduum ad Ostium Palatii sui *Canusii* stare fecit, priusquam eum ad suum Colloquium admitteret? Unde illa in Ecclesia Schismata, præterquam ex Romanorum Pontificum mimio primatûs in universam Christi Ecclesiam desiderio? Unde tot in Poloniâ, Silesia, Ungaria à Scythis editæ strages, præterquam ex atrocissimis Romani Pontificis cum Imperatore Friderico II. ob præeminentiam diffidiis? Quid, quod hæc progenies Diaboli eò processit impudentiæ, ut se (cum Innocentio III.) Soli,

Jewel. Defens. Apol. p. 168.

Niceph. Greg. lib. 5.

Vid. Mornæ. Hist. Pap. p. 845.

Aventin. lib. 6. Annal. Bojer.

Pope was like the Sun, the Emperor but as the Moon, and thence by a Mathematical Argument concludes the Papal throne 47 times greater than the Imperial, and that as Lead was of leſs value than Gold, ſo much was the Imperial dignity leſs than the Papal.

This pretty well for a pretender, but he imitating his Exemplar, who blindeth the eyes of the Nations, aſſumeth divine Honours to himſelf, and uſurpeth a God-like Authority, nay lifts up himſelf above God himſelf, as the tranſcendent power of Diſpenſing and Exempting, given to him by the Canoniſts, manifeſtly declare: So that the foreſaid Gentlemen, the Popes thought they need not bluſh, when they aſſert their Power to diſpenſe with the Law of God, and Nature, and Chriſt, and againſt the Precepts of both Old and New Teſtament, in which cauſe we want not examples of the former and preſent Age. This doth particularly

Imperatorem Lunæ assimilare non erubuerit: imò adjecit, Papalem dignitatem septies & quadragies Imperatoriâ majorem esse, hanc verò infra Papalem præeminentiam adinstar Plumbi, infra Auri decus & pretium subsidere. *Innocent. 3. in decretal.* *Gelas. distinct. 96.*

Levius id esset, nisi ad exemplum Diaboli oculos Ethnicorum excæcantis, non solùm divinos sibi Honores & Authoritatem arrogaret, verum etiam Deo se ipsi anteferret. Manifestò id evincunt attributa ei à Canonistis *dispensativa*, *exemptiva*, & *transcendentalis* Potestas. Juxta *priorem*, Papam, contra Jus Divinum & Naturæ, contra Novum Testamentum, imò de omnibus Veteris & Novi Testamenti præceptis dispensare posse, asserere non erubescunt. Neque destituimur hâc in materia, anterioris & præsentis seculi exemplis. Quemadmodum *Jewel Defens. Apol. p. 59.* *Fox p. 785.*

cularly appear in the Popes Dispensation to Henry 8th. *of* England, *that he might marry his Brother's Relict, and at this day in the Prince of* Portugal, *with Papal Dispensation, marrying his Brother's Wife, the Brother still alive. By such Rules 'tis, that he is proved to be obliged by none, but is above all Law, or indeed lawless. As for his Power transcendent, this gives him an honor no less than that due to Angels, by vertue hereof, the Papacy is the supreme created Power, Angels and Arch-Angels are subjected to him, and are (if his flatterers speak truth) the Fowls of Heaven, as men are the Sheep and Oxen, and as Souls in Purgatory are to be understood, when the Fishes of the Sea are said to be put under Man's foot. But this is not high enough yet! He can make something out of nothing, and make that just and equal, which was unjust and unequal. Take the Character of his Person:*

Antonin. Sum. part 3.

Joh. de Pariis.

They

modum istud in Henrico VIII. Britannarum Monarcha Fratriam suam ex dispensatione Papæ in Uxorem ducente, & modò regnante Lusitaniæ Principe liquidò apparet. Juxta *aliam*, nullâ Lege tenetur, sed est merus Exlex.

Quantum ad *tertiam*, quam transcendentalem dicimus, non minor honor Papæ debetur, quam Angelis. Juxta eam Papatus est summa Virtus creata: Angeli & Archangeli sunt ei subjecti, quos *volatilibus Cæli*, Gnathones quos comparant, ut omittam Oves & Boves (per quos homines) & Pisces Maris, per quos animæ in Purgatorio intelliguntur. Altius assurgunt: *Ex nihilo potest facere aliquid, & quidem ex iniquo*; & si ipsam personæ qualitatem respicias,

Anton. in Sum. part. 3.

Joban. de Parisis.

Nicol. dist. 96.

They are not pleas'd he be or God or man,
Neuter to both, he is, above both what he can.

In plain prose what will be prove to be? Not an Angel, for he rules the Angels, and the Pope gives them Law, not God. How great soever his barbarous pride be, and whatsoever his Flatterers whisper in his Ear, he dares not declare that he is God; well then, neither God, this too much; nor Angel, this too little, but the Devil will fit it well, and for such let him pass, whilst we farther spin out the thread of our Discourse, and view whether there be not more of the like documents which confirm what we say.

He is either Devil, or Progeny of the Devil, who doth his works or fulfils his desires. Ye are (*saith our Saviour*) of your Father the Devil, and the Will of your Father ye will do. *Now what a long train of Popes, how many names of them shall*

Joh. 8.

Nec Deus est, nec homo, quasi neuter inter utrumque. Extrav. Bonifac.

Quis ergo tandem erit? Cum Angelus esse nequeat, utpote frænum suæ potestatis illis injiciens, *Papa Angelis præcipit*, necessum est, ut sit Diabolus, quia ne ipsa quidem, quantacunque sit, ut Deus dicatur (quicquid garriant adulatores) non sinet barbaries. Agrippa.

Ulteriùs rationum nostrarum filum prosequamur & videamus, utrum plura non sint, quæ nostram Propositionem adstruant, documenta.

Diabolus ille, vel Progenies Diaboli esse debet, qui facit opera Diaboli, & ejus explet desideria. Vos (inquit Salvator) ex Patre Diabolo estis, & desideria Patris vestri vultis facere. At quantum Papatum syrma, quot onerosa ipsorum Joh. 8.

shall you read, who have continu[illegible] and diligently done the wo[illegible] the Devil, Men as culpable in fa[illegible] as in Morals. How great a curs[illegible] of all Vices was there in John [illegible] who ordain'd Deacons in a st[illegible] was incestuous, a Worshipper of De[illegible]vils, a Ravisher of Virgins, wh[illegible] had at last a miserable death by th[illegible] hand of the Husband, whose Wife was Adultereß to that Pope.

As for Gregory 7. what Blas[illegible]phemies, what Perjuries, what Co[illegible]fulings with Wizards, what study of the Black-Art are there reported of him? I will not here pass [illegible] John 23. nor Eugenius condemned in the Councils of Constance and Ba[illegible]sil; nor Silvester 2. a Magician and a Necromancer. Time wo'd fail [illegible]er I could rehearse all their Vices, such their Morals, their Faith was no better, nor co'd it be otherwise, than they sho'd be delighted with the Doctrine of Devils, who were conversed close to Devils in a house there

can't

nomina legeris, qui opera Diaboli assiduò & sedulò perpetrarunt. Mores æque ac fides in multis culpabiles. Quanta in Johanne XIII. in omnia vitia proclivitas, Diaconorum in stabulis ordinatio, incestus, Diaboli invocatio, violatio Virginum, Adulteria, & tandem miser per manum Mariti Adulteræ ex hac vita exitus.

Quæ de Gregorio VII. Blasphemiæ, quæ Perjuria, qualis auguriorum sectatio, quàm iniquum Necromantiæ studium, recitantur? Non hic Johannem XXIII. non Eugenium, Constantiensi & Basileensi Conciliis castigatos, non Sylvestrum II. Magum & Necromantam depingam. Dies me deficeret, si per omnia eorum vitia divagari deberem. *Fox p. 159.*

Sed nec fides moribus melior. Nec enim aliter fieri potest, quàm ut illi, quos indissolubilis cum Dæmone copulavit nodus, doctrinis

cann't be untied. I will paſs by the ſeveral Honorus's, Stephanus's, Anaſtaſius's, Cœleſtin's *and* John's, *It will be ſufficient to inform my Reader, that in one Iron Age the Popes which ſucceeded each other to a greater number than* 50 *in the* Roman *See, were Apoſtatical, or Apoſtatical (diſorderly livers) rather than Apoſtolical. May we account theſe the Miniſtry of Chriſt? The Doctors of the Church? The Vicars of Chriſt? The Succeſſors of* Peter? *Men whoſe chief delight was in a diſſolute Life, and ſpreading of Hæreſies? Theſe muſt be accounted Devils, or Succeſſors of an Apoſtle, as Darkneſs is Succeſſor of Light, or Sickneſs ſucceeds Health. Doctors of the Church by the ſame Rule that* Scipio *was ſurnam'd* Africanus, *becauſe he had waſted and enſlaved* Africa.

Let us go a little further in our Parallel, we ſhall find one more quality, (omitting others) That the De-

vil

Dæmoniorum delectentur. Omittam hîc Honorios, Stephanos, Anastasios, Cælestinos, Johannes; sufficiet, quod *ferrea illo sæculo plures quam quinquaginta Pontifices, Apostatici potiùs aut Apostatici quàm Apostolici dicendi*, in sede Romana sibi mutuo successerint. Hosne ergò Ministros Christi, hos Ecclesiæ Doctores? Hosne Vicarios Dei & Petri successores diceres? Quorum unica in vitæ dissolutæ ratione & in proseminandis hæresibus erat delectatio? Vel Diabolos dicas necesse est, vel eo modo successores Apostoli, quo tenebræ luci, morbus sanitati dicuntur succedere: Eô modô Doctores Ecclesiæ, quô Scipio dicebatur Africanus, eò quod Africam vastasset & subvertisset. *Genebrardus.*

Sed ulteriùs pedem promoveamus, & unam adhuc Diaboli (ut cæteras omittam) qualitatem in

Papa

vil and our Pope agree in. Satan is crafty and contriver of endless cheats: The guileful Serpent which under the Pretence of Friendship, decoy'd our first Parents into sin, that when he had made them like himself in sin, he might utterly ruine them by misery. In this an easie view will shew you the Pope the Fox like Herod, and an unwearied imiter of the Devil, who doth lay traps for Souls with this bait, All these will I give to thee. The Pope destroyes Souls, and by his Indulgences, that well known Merchandise of Rome, most craftily dreineth all the Countreys of Europe. Read over th' Annals of all Ages, you will find every where that under the cloak of Religion, and under a counterfeited Vicariate from Christ, the Pope hath ruled all, and lorded it over the Imperial and Royal Purple, much as of old the Pagan Rome's Emperours, by force of Arms, tyrannised over the World. Mantuan witnesseth this,

Mat. 4.

What,

Papa nostro reperiri exhibeamus. Astutus est Satan, & mille fraudum Artifex: Callidus Serpens, qui sub amicitiæ prætextu Parentes nostros ad Peccandum pellexit, ut postquam eos sibi similes reddidisset, etiam penitùs subjiceret. Converte autem oculorum aciem in Papam, protinus conspicies, vulpem esse hunc Herodem & Diaboli imitatorem indefessum. Animam Diabolus per *Tibi dabo* venatur. *Hic* verò & animas perdit, & per suas indulgentias notamque illam Babylonicæ meretricis mercaturam ingentem pecuniæ vim, omnibus Europæ Regionibus callidissimè emungit. Evolve omnium temporum Annales, ubique reperies, Religionis obtentu, & vicariatus Christi prætextu, *Papam* omnia rexisse, & pro lubitu suo purpuratis imperasse capitibus, non secus ac olim Romani Imperatores universum orbem, armorum suorum potentiâ, in officio continuerunt. *Mat. 4.*

Orbis

What, Rome *head of the World*, by
Arms ne'r gain'd,
That she by ill fram'd pious frauds
obtain'd.

whilst she demurely acts the Sobriety of the Curii, she debauchedly lives in the Riots of the Bacchanals and is as much a stranger to Religion as she pretends acquaintance with it. All which that she may do cheaper than at Expence of her Reputation and Honour, she doth craftily endeavour by fit distinctions, like mince meat, to prepare that the Christian World may swallow it without chewing. So that when the Pope errs, It is in a controversie of what was done, not what was right, and in the character of a private Christian, not in the great figure of Pope of Rome, and when he was unluckily out of his Chair, not when he was gravely seated in it. These are some of the finenesses of the Devil; New paint by which the ugly face of old Sathan is somewhat

smooth'd.

Orbis Roma caput, quicquid non continet armis,

Relligione tenet.——————

Attamen curios simulando Bacchanalia vivit, & dum Religionem obtendit, quàm maxime ab ea reperitur alienus. Ne vero quicquam existimationi ejus & honori decedat, fraudulenter admodum palpum, variis ad hoc negotium confictis distinctionibus, Christiano orbi conatur obtrudere. Dum errat, errat in quæstione facti non juris, quà privatus Christianus, non quà Romanus Pontifex, extra Cathedram, non in Cathedra constitutus. Nonne hæc sunt figmenta Diaboli, nonne nova inventa, per quæ deformis satis Sathanæ facies aliquantulum interpolatur,

smooth'd, and his falling Kingdom patch'd up a little more plausibly. Devil-like and with the same Artifice he divides Kingdoms, and engageth them in Wars against each other, he raiseth jealousies between King and Subjects, sets them to pull one another down, that their ruines may build and adorn his Pallaces, there is no necessity I sho'd appeal to other Kingdoms shaken by the troubles he raised, tho' France *were silent, and* Germany *and* Venice *held their Peace as dumb;* England *alone might come forth and speak to this point.* England *a most happy Kingdom, which all admire, and court her Friendship, for which all do most earnesty (as for the Golden Apple) contend. A Kingdom now the hope of* Spain; *a terror and check to* France; *support of* Netherlands, *in how great Perplexity and Confusion do's it See itself, by the devilish Stratagems of the Pope? I'le say nothing of the burning of* London,

of

tur, & ruens ejus Regnum fulcitur plausibiliùs? Subservit Diabolicæ huic illius astutiæ, quod semper Regna cum Regnis, Regem cum subditis commiscuit, ut eâ ratione in aliorum ruinis sua edificet Palatia. Non hîc opus est ad aliorum Regnorum turbas per eum concitatas excurrere. Sileat Gallia, taceat Germania, Venetiæ obmutescant, sola Anglia prodeat in medium & loquatur.

Anglia, Regnum felicissimum, quod omnes miranturq; cujus omnes amicitiam ambiunt, & quasi de aureo Pomo contendunt acerrime. Regnum, quod est spes Hispaniæ, timor & stupor Galliæ, Belgii fulcimentum, in quanta quæso per Diabolica Papæ Stratagemata nunc semetipsam perplexitate, in quanta confusione conspicis! Nil dicam de Londinensis Urbis conflagratione, nil

of the civil Wars rais'd among them by the Pope. The present Plot alone is an unshaken argument, to demonstrate what I have said; from the least to the greatest, all stand wondring to see the measures of an universal ruine of King and Kingdom, laid out by the crooked, but long measuring Pole of Papal crafts, when they see so many Plots, so many Devices multiplying like Hydra's *heads, on the Discovery and Disappointment of former; well there may be some fear within and some without, whilst dangers hang over our heads, and threaten as if they were unavoidable. And now* England *is become a weeping* Democritus. *So much the more for that she sees all the Conspirators cajolled by the craft of the Pope, like constant Companions with seeming chearfulness endure Death, the Gallows, and all without a penitent Discovery of their guilt:* Staley *dieth,* Coleman *is executed, the* Jesuits *hang'd,*

the

nil de mutuis cladibus Papæ opera procreatis. *Moderna* sola *Conspiratio* inconcussum est stabiliendæ nostræ propositionis argumentum. A minimo ad maximum omnes stant attoniti, quando Regis & Regni universalem ruinam quasi jam in Papalis astutiæ funera appensam suspicantur. Quando tot vident machinationes, tot nova stratagemata, quæ quasi Tirynthiaræ hydræ capita in locum priorum præciforum cum fœnore renascuntur. Metus eos intus & foris oppressit, pericula hinc inde quasi certò imminentia formidantur. Flens est Anglia Democritus. Et quidem eò magis, quod videat omnes conjurationis *Achates* calliditate Papæ circumventos, Mortem, Crucem, & omnia sponte subire, nullo criminis & reatûs sui propalato indicio. Moritur *Staley*, perit *Colemannus*, intereunt *Jesuitæ*, plectuntur

the Murtherers of Godfrey *are to punisht, and* Stafford *brings up the rear, all lead in blind obedience to the Pope, through his Diabolical subtlety.*

Swear, and forswear, though to the Pit of Hell,
The secrets of the Popish Plot ne'er tell.

Unhappy world thus to be bewitch'd! unhappy Kings thus to submit themselves to the Command of the Pope, who never leaves them in rest, till stirred out, they lay themselves down at the feet of this three headed Cerberus, *who at his leisure devours them. How much wo'd it be for the good of the Christian World, wo'd the Cardinals do now (what is as most earnestly desir'd in that Tripple Schisme [illegible] three Popes at once) by an unanimous Vote, resolve after Death of the [illegible] Pope, no other shu'd ever be chosen more. Then our PAPA, interpreted by that word which is begun with each letter of his name,* P. Poculum *the Cup.* A. Aureum *Golden.* P. Plenum *Full.* A. Abominationum *of Abominations.* (*the Character of* Babylon *in the Revelation*) *so taken away, Kings and Princes would no more drink of the Intoxicating Wine of her Spiritual Fornications.*

This our Buffoons, the Purple flatterers

plectuntur Godefredi ficerii, agmen tandem impraesentiarum claudit Staffordius, caecâ erga diabolicas Papæ aduritas ducti obedientiâ.

Jura, Perjura, secretum prodere noli.

Infelix mundus, quem talis fascinavit socius! Infelices Reges, qui ejus sese submittunt Imperio, nunquam magis inquieti, quam dum in iniquissimo criciptis hujus Cerberi ferus laceratum caput gestiunt recondere. Quam expediens universo Christianorum orbi foret, si (quod in triplici illo Antipaparum schismate ardentibus votis expetebatur) Cardinales communibus suffragiis in id conspirarent, ut unquam amplius post fata unius, alter Pontifex eligeretur. Tunc *PAPA* noster, literis in voces resoluds *Pocalum Aureum Plenum Abominationum*, è medio sublatus, nunquam ulteriùs Reges & Principes fornicationum spiritualium vino inebriare pergeret. *Gerson.*

Atque facilè *Minus* noster, purpuratus *Cardinalis.*

tevers of the Babylonish Strumpet might easily do. Without difficulty might those Fools in the play, remove that Idol which first they make and then adore, and finally propose to be adored by others; Then would the Vicar of the Devil cease, when his strength were thus broken and scattered.

Oh for some Diogenes *wiser than the rest, with Candle and Lanthorn to seek a Pope in the apartments of the Vatican, or thro' the corners of the Christian World, and yet not find him; Then, and not till then, will Christ, as he hath right, reign alone in his Church: And the Monarchs of this World deriving their authority immediately from Christ, would take care, that in the Church those things might be establish'd, which conduce to the publick Peace in a most sweet harmony. This proud Satan, that blends Hell and Heaven, sho'd be bound nor ever loosed till eternally destroy'd by the Breath of the mouth of Christ.*

FINIS.

paratus Babylonicæ Meretricis gnatho id posset efficere; facilè qui nunc *Morionis* instar *scenam* ex mundo facit, adorando eum, quem ipse creavit, & aliis adorandum iniquè propinando, omnes has difficultates amovere. Cessaret Papa Vicarius esse Diaboli, qui tali destitutus instrumento vires suas si non ad ultimum frangeret, certè tamen quam maxime dissiparet.

Et utinam *Diogenes* iste tandem resipisceret, utinam accensâ Veritatis taedâ in foro Vaticano, imo in ipso foro orbis, quæreret Papam nec tamen inveniret. Tunc temporis solus in Ecclesiâ, veluti deberet, regnaret Christus, & seculares Monarchæ, jus suum ab eo immediatè arcessentes, curarent ea in Ecclesiâ, quæ communi paci, rerumque quam suavissimo ordini, harmonicè inservirent. Ligaretur hic superbus & ubique summa immisceri satagens, nec ante dissolveretur, quam, spiritu oris Christi deletus, æternum concideret. 2 Thes. 2.

FINIS.